Moolah Temple

St. Louis Mo

Selamu Alikum

Ancient Arabic Order

Nobles of the Mystic Shrine

EXEMPLIFICATION
OF THE RITUALISTIC CEREMONY
BY
MEDINAH TEMPLE of CHICAGO
IN THE CITY of ST. LOUIS
at 8 o'clock P.M.
WEDNESDAY AFTERNOON SEPTEMBER 22ND
A.D. 1886 A.H. 1303
at Armory Hall
18th & PINE STS

"Es selamu aleikum."

MOOLAH!

MEDINAH!

ANCIENT ARABIC ORDER

OF THE

Nobles of the Mystic Shrine

MOOLAH TEMPLE

Oasis of St. Louis.

SHAREEF AL MASIHI, ATTEND!

On the 23d day of the last month, Zeel Hajjeh, Sanna Hejeera 1303, commonly known to those whose eyes have not been opened to the true faith as Wednesday, September 22d, A. D. 1886, at 7 o'clock p. m., will be holden at the goodly city of St. Louis, State of Missouri, a Special Session of Moolah Temple, Nobility of the Mystic Shrine, on which occasion will be celebrated with more than Oriental magnificence

THE LAST FEAST OF THE OLD YEAR,

The Day of Arafat at Mecca

ALSO, THE

Koorban Bayram!

SYMBOLIC ILLUSTRATION

OF THE

Sacrifice of Sheep in Honor of Ibraheem

The End of the Nights of Sawad wa Abyad.

A Special Invitation is extended to every Noble in the United States!

The Initiatory Ceremonies

Will be conducted under the auspices of

Medinah Temple of Chicago,

Assisted by the Imperial Grand Potentate and other members of the Imperial Council.

The burning sands have been heating all summer — they are St. Louis sands — the costumes, properties and jewels belong to Medinah Temple of Chicago, and will be brought to this oasis by special caravan across the great Illinois desert.

Traditional St. Louis Diafat at Third Hour

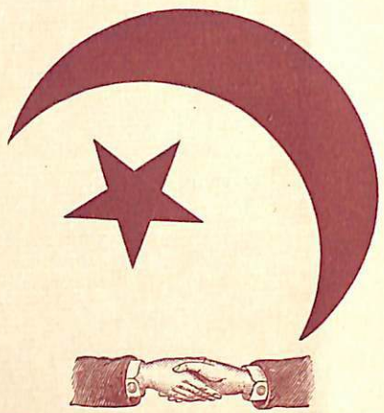
Bring your Fez and Claws.
ALLAH IL ALLAH HU!
We have said.

Wm H. Mayo
Scherif al Kalib.

E. J. Crandall
Scherif Sultani.

مؤاخاة

Moolah! Medinah!



(Fraternity, Brotherly Love).

Moolah, of St. Louis, is as yet an infant; but an infant of so much promise that the day is not far distant when she will rank among the great Temples of the land and be the peer if not the foremost among them all.

This Temple intends to have a start that is unprecedented among the shrines of this or any other country — the circumstances are all favorable — she has grasped the opportunity — time will show what it will show.

As some of the readers of this pamphlet may be aware, there will be holden in the great city of St. Louis, in September, a TRIENNIAL CONCLAVE of Knights Templar of the United States of America.

Moolah has been saving up for this occasion — candidates in large numbers are waiting for Conclave week, as it is then they are to receive the honor of all honors, to experience the event of all events — it is then will be conferred upon them the Order of

Nobles of the Mystic Shrine

She has called to her aid the Temple from the City of the Lakes — her mother —

Medinah, of Chicago.

This Temple will exemplify the Ritual at this meeting, and arrangements have been made to transport all the paraphernalia, costumes and jewels, belonging to the Chicago Shrine, to St. Louis.

The Hot Sands will be Procured at St. Louis.

The officers of Medinah Temple will be assisted by the Imperial Potentate, Sam. Briggs, of Cleveland, Ohio, and other members of the Imperial Council.

Of course nearly all Knights Templar who belong to the Order of the Nobility will be in attendance at the Triennial Conclave. To them no special invitation will need to be presented, as they will be there and will, as a matter of course, participate in this grand meeting of the Nobility. But to the Nobles of Chicago and other cities who are not going to St. Louis with any Commandery, and who are not Knights Templar, we would say, come! — don't miss it.

Transportation for all such has been arranged *via* the Illinois Central and Vandalia through lines at lowest Templar rates.

For further particulars, inquire of the Committee, either in person or by letter.

The Committee.

Moolah Temple, St. Louis.

Office, Masonic Hall.

WM. H. MAYO, E. J. CRANDALL,
JOHN T. NIXON.

Medinah Temple, Chicago,

Office, 48 Ashland Block.

THOS. H. CURRIER, DAN'L SHELBY,
JAS. H. THOMPSON.

W. A. STILES, Secretary of Committee.
15 N. Clinton Street, Chicago.

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E. B. OVERSTREET	*Chief Rabban.*
JACK P. RICHARDSON	*Assistant Rabban.*
GEO. T. MURPHY	*High Priest.*
V. O. SAUNDERS,	*Oriental Guide.*
HUNTER BEN JENKINS	*Treasurer.*
WM. H. MAYO	*Recorder.*
JOHN T. NIXON	*1st Ceremonial Master.*
BENJAMIN LYNDS	*2d Ceremonial Master or Standard Bearer.*
WM. H. ETTER	*Marshal.*
WM. WALSH	*Captain of Guard.*
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HORACE W. HIBBARD	*Directors.*
W. H. MEAD	*Directors.*
THOS. P. MORSE	*Lecturer.*
JOHN R. PARSON	*Alchemists.*
R. D. HUNTER	*Alchemists.*
A. F. DONK	*Outer Guard.*

Temple located at Masonic Temple, St. Louis, Mo.
Meetings are held on the call of the Potentate.

CHICAGO.

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L. E. PENNINGTON	*Alchemists.*
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A. McLELLAN	*Outer Guard.*

Temple located at Apollo Commandery Asylum, 76 Monroe Street, Chicago, Ill.

Stated Sessions are held on the Fourth Friday of each month.

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OF THE

NOBLES OF THE MYSTIC SHRINE

FOR THE UNITED STATES OF AMERICA.

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Origin and History

of the

Ancient Arabic Order

of

Nobles of the Mystic Shrine

The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee, the cousin-german and son-in-law of the Prophet Mohammed, in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an Inquisition, or Vigilance Committee, to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations.

The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes.

Its membership in all countries includes Christians, Israelites, and Mohammedans — men in high positions of learning and of power. One of the most noted patrons of the Order is the present Khedive of Egypt, whose inclinations towards Christians are well known.

Frequent revolutions, however, in Arabia, Persia and Turkey, have obscured the Order from time to time, as appears from the

many breaks in the continuity of the records of Mekkah; but it has as often been revived. Some of the most notable revivals are those at Mekkah and Aleppo in A. D. 1698 (A. H. 1110), and at Cairo in A. D. 1837 (A. H. 1253), the latter under the protection of the Khedive of Egypt, who recognized the Order as a powerful means of civilization.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the Dervishes, such as those known as the Hanafeeyeh, Rifaeeyeh, Sadireeeyeh, and others, either howling, whirling, dancing, or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash (White Hats). This warlike sect undertook to favor and protect the "Nobles" in a time of great peril, and have ever since been counted among its most honored patrons.

The famous Arab known as Bektash, from a peculiar, high, white hat or cap, which he made from a sleeve of his gown, the founder of the sect named in his honor, was an Imam in the army of the Sultan Amurath I., the first Mohammedan who led an army into Europe, A. D. 1360. This sultan was the founder of the military order of the Janizaries (so called because they were freed Christian captives who were adopted into the faith and the army), although his father, Orkhan, began the work. Bektash adopted a white robe and cap, and instituted the ceremony of kissing the sleeve.

The Bektash Dervishes are numbered by many hundred thousands, and they have several branches, or off-shoots, which are named after the founder of each. Among the most noted of them are the Darkaweeyeh, the Khowaneeyeh, the Abd el-Kader el-Bagdadeeyeh, and the Eesaweeyeh, who have their headquarters at Cairo in Egypt, Damascus and Jerusalem in Palestine, Smyrna and Broosa in Asia Minor, Constantinople and Adrianople in Turkey in Europe, Teheran and Shviazin in Persia, Benares and many other cities in India, Tangiers in Morocco, Oran in Algiers, and at Mekkah in Arabia, where all branches and sects of Dervishes are represented at the annual meeting, which is held during the month of pilgrimage.

The Bektasheegeh's representative at Mekkah is a Noble of the Mystic Shrine, is the chief officer of the alee Temple of Nobles, and was in 1877 the chief of the Order of Arabia. The chief must reside either at Mekkah or at Medinah, and in either case must be present in person or by deputy in Mekkah during the month of pilgrimage.

The Egyptian Order of Nobles has been independent of the Arabian except the yearly presence of the deputy in Mekkah, since the expedition of Ibraheem Pasha, the son of Mohammed Alee, the great Pasha of Egypt, in 1818, when the Wahhabees were conquered.

Among the modern promoters of the Order in Europe was Herr Weishaupt, a Rosicrucian (Rosy Cross Mystic) and professor of law in the University of Ingoldstadt, Bavaria. This distinguished scholar opened a Temple, May 1, 1776, the members of which were styled *Illuminati*, and exercised a profound influence before and after the French Revolution. From this parent stem the Temples were spread throughout Europe, recording such names as Frederick the Great, Mirabeau, Duke of Orleans, Goethe, Spinoza, Kant, Lord Bacon, and many literary, scientific and professional men on their rolls.

"In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles,' although the secret agents of the government are always present and exercise a careful surveillance in every mystic 'Temple.'"

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of government, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the

secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual in use is a translation from the Original Arabic found preserved in the archives of the Order at Aleppo, Syria, from whence it was brought to Algiers, thence to Cairo, and to London by Rizk Allah Hassoon Effendee, a celebrated author and historian.

The Ritual was also translated into the Italian language by the great Orientalist, Luigi Marracci, and a temple constituted, which found active co-laborers in the persons of Count Cavour, Mazzini, Garibaldi and King Victor Emmanuel.

In making the present version, the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities.

The work has been perfected under the supervision of Dr. Walter M. Fleming, 33°, Sovereign Grand Inspector General, A.·. A.·. S.·. Rite, and Past Eminent Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America.

These instructions were received by Dr. Walter M. Fleming, 33°, at the hands of Ill. Noble William J. Florence, 32°, of the city of New York, direct from Cairo, Egypt, in 1870, and in November, 1871, assisted by William J. Florence, 32°; A. L. Rawson, 32° (the translator); Edward Eddy, 33° (deceased); Sherwood C. Campbell, 32°; Oswald Merle d'Aubigne, 32° (deceased); James S. Chappell, 32° (deceased); John A. Moore, 32° (deceased); George W. Millar, 33°; William S. Paterson, 33°; Daniel Sickels, 33°; Charles T. McClenachan, 33°; John W. Simons, 33°; Albert P. Moriarty, 33°; and Aaron L. Northrop, 33°; names distinguished in every branch of Masonic Guild, instituted in New York "Mecca" Temple, Nobles of the Mystic Shrine, with Ill. Walter M. Fleming, 33°, at its head.

June 6, 1876, the "Imperial Grand Council of the United States" was organized, whose officers, as in Arabia, are elected for a term of three years. The regulations of the Imperial Council, for the United States, as in Europe (except England), Asia and Africa, have established as prerequisites for membership that each candidate must be either a 32° A.·. A.·. S.·. Rite or a Knight Templar in good standing. In England the 18° is sufficient.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry in the United States was primarily adopted by the Imperial Grand Council.

LETTER

FROM

Hon. John Worthington,

UNITED STATES CONSUL AT MALTA, ABOUT THE ORDER IN THE EAST, TO JAMES H. THOMPSON, GRAND POTENTATE OF MEDINAH TEMPLE.

MALTA, December 12, 1885.

I am in receipt of your cordial and valued favor of the 11th ultimo, for which I beg you to accept my warmest thanks.

It is a great pleasure for me to receive communications such as yours from a brother in America, and the pleasure is enhanced when such agreeable sentiments of fraternal friendship are conveyed to me as were expressed in your letter. Not the least of Noble George Millar's kindnesses to me are those which, as in the present case, introduce me to the acquaintance and correspondence of some good and loyal Noble whom I have not had the gratification of knowing before.

Please feel assured that the expressions of your regard and esteem are heartily reciprocated at this end of the brotherhood line, and I know no more comprehensive or fitting term to use at this our introduction to each other than the sublime Moslem greeting, Es Selamu Aleikum!

I beg to acknowledge the receipt of a copy of the by-laws and list of members of Medinah Temple from you, and to thank you for putting my name on your mailing list.

Nothing in your letter pleased me more than your statement relating to the flourishing condition of your Chicago Temple. You have a Temple well named, the origin of which can be traced well back with the ages. The first Mosque of the Prophet was, I think, called *El-Medeeneh*. No shrine of your illustrious Order could have a more appropriate title, not even the New York Shrine of Mecca has a better. Mecca is perhaps more enlarged in its embracing meaning; but Medinah is the very soul-spot of Mecca. As the heart is to the human frame, so Medinah is to Mecca. Flourish then, O Medinah! and send the life blood of your good deeds through the veins of every Temple within the mystic circle of our ancient and honorable Order! May your shadow never grow less, Noble Potentate, and may the illustrious Nobles of Chicago never know grief. Bishmilla. I hope some day to have the pleasure of seeing the rights and ritual of your Medinah performed within the sacred precincts of your Shrine.

You will be gratified to know that our Order is flourishing here in the East. Throughout the Orient new shrines have everywhere sprung up, rivaling often in their effective ceremonies and brilliant appointments the more ancient and more richly endowed shrines whose lineages were hoary with age centuries before America was discovered. In Constantine and Algiers and Bona and Tenes and Oran, and other towns of Algeria, there are shrines, each and every one in a prosperous condition. In Tunis, Hamammet and Susa, in the Regency of Tunis, the shrines are doing well, and increasing annually in membership and wealth. The great Shrine in the city of Tunis is, next to one in Alexandria, and one in Cairo, Egypt, the finest I have ever visited. I gave a brief and ineffective description of the Tunis Shrine in my report to the Imperial Council, published in the Tenth Annual Proceedings, which doubtless you have already read; but no words of mine can fitly describe the absolute beauty and gorgeousness which attended the session of this Temple. Each individual regalia, every altar, every sceptre, urn, mallet, spear, etc., are inlaid, or incrusted, with precious stones or jewels, and often such stones and jewels have historic or classic associations that make them of value beyond the reach of cold figures. But above the wealth of this Temple in appointments and jewels, and large real

estate investments, I count the Order and enthusiasm of its Noble members of higher value to the true spirit and intent of our Order. The next Grand Potentate of the Tunis Temple will probably be His ex-Highness Mustapha Hamzeh, late Prime Minister to the old Bey.

Mustapha's career has been an eventful one, and contains such a variety of startling changes and events as to make his actual life read more strangely than many a wild fiction. He was of the humblest Arab birth. His parents were of that wandering type that folds its tents and steals away, and he himself was born on one evening forty-four years ago under an olive tree in an oasis in Barea. He picked up knowledge and languages during his nomadic youthhood, never forgetting them, so that at the age of eighteen (18), he could speak nearly all the dialects spoken in the deserts and on the shores of the Mediterranean. He was a bright-eyed, finely formed young man, ardent in temperament, zealous and purposeful in all his acts, and as brave as a lion. He drifted into the Tunis Regency one summer day and soon after was employed in the banking house of A. Chapellie and Company, as confidential clerk. While in that house he acquired his knowledge of Oriental and European finance which stood him in good stead later, when a change in the political relations of the Regency with the countries north, made it necessary to send some smart Tunisian over to London and Paris to arrange for a loan. Mustapha Hamzeh was chosen on the delicate mission and accomplished it successfully, making friends and admirers wherever he went. He lived and entertained in princely style while sojourning in the European capitals, and finally returned to Tunis almost in triumph. The Bey made much of him then; lodged him at the palace where Mustapha saw and loved, and was loved by the Bey's prettiest daughter, a veritable houri. My wife, who was graciously permitted to visit this lovely creature in her haven, during our first trip to Tunis in 1883, reported to me that the princess (she was Mustapha's wife now), was simply and truly most beautiful, with charming manners and winning presence. Mustapha had not only won the daughter of the Bey; but had "caught on" to the Prime Ministership of the Regency. At the time I met him, he had retained the former; but had lost the latter, and was living in great elegance and wealth in his palace in Tunis. He was a semi-prisoner then, owing to the intrigues of Oriental statecraft, and was not permitted to leave the generous limits of his extensive residence; but, as he was a student, and deeply engaged in literary work at the time, he told me his confinement was in reality his opportunity. He is an extremely affable and entertaining gentleman, polite and thoughtful to strangers, and dresses in the richest of Eastern costumes. His conversation is Oriental and abounds in florid compliments; but has at its rock-bed a solid strata of the best sort of common sense. It is this enlightened and wealthy Noble who will soon occupy the highest office in the Tunis Shrine. He takes a deep interest in the Order, and has already served in the Temple as recorder, guide, prophet, and chief rabban. Achmet-el-Makri, the present Illustrious Grand Potentate cannot, in the natural course of things, owing to his age, live many years longer; but while he does live, the Nobles without an exception insist that he shall wield the sceptre to the last. Achmet looks for all the world like an old master's idealization of one of the patriarchs of the Mosaic period. His beard is as white as snow and falls in a full cascade to his waist. He makes a never to be forgotten picture when presiding over the Imperial Council, and I am sure I shall always carry in my mind the impressive and venerable appearance of his dignified bearing which he made at the grand session of 1883, held in Tripoli. He is greatly loved and respected, and has in the highest degree fulfilled his enthronement vow to *exert his best endeavors to promote the true happiness of his brother Nobles of the Mystic Shrine.* May his end be peace.

The Shrine in Smyrna is again at high tide and works smoothly and willingly under the constitutional authority of the Temple at Rhodes.

It is a pleasure to see brothers dwelling together in such unity as they do in Eastern Asia Minor. There is no clashing, no jealousy, nothing but a healthy rivalry as to who shall build the best and work the hardest.

A successful Shrine has been planted at Aleppo, Syria, and one equally promising at Larnaka, in the Island of Cyprus.

The Gozo Shrine has increased its membership from 340 to nearly 400 during the past fifteen months. The purple velvet domino worn by the Grand Potentate is one that was once worn by Grand Master Wignacourt of the Knights St. John, on a carnival occasion in Malta, in 1608. You can fancy the value the Nobles of Gozo set upon such a robe as that. The first ceremonial master wears a turban that he himself plucked from the head of a rebellious Dervish whom he had slain at the battle of Tel-el-Kebir.

The Headman of the Athens Shrine showed me the curved blade battle axe he used in the ceremonies. Its handle was fashioned from an elephant's tusk, with a hugh glaring cat's-eye stone let into the end, while along the length of one side ran the legend in Arabic formed of letters in diamonds, *Nemesis*. The blade was of the finest steel and shone like a plate-glass mirror. Its value, or rather its cost, was said to be £380 sterling.

But I must bring this rambling letter to a close; or you and the Medinah Nobles will wish you had not asked me to write you. Stationed as I am in the great highway of the nations between the West and the East; on an island whose location in the midst of the "storied sea" has made it the depot for historic and chivalric events during unnumbered centuries; with Mighty Etna in sight, one hundred and twenty-five miles away on the one hand, and ruined Carthage only a day's steaming distant on the other, I am most advantageously situated to observe and take pride in the workings of our Order in this section of the world. That the Mystic Shrine is a living and powerful force in the economy of human life and social existence in scores of places east of the Pillars of Hercules, you may rest assured. It is a fact. No Noble has ever recanted or weakened in his allegiance who has ever entered the mystic circle. No Noble ever will. Only an entrance into the Unseen Temple can loosen the golden tie that binds him in happy bondage to our Mundane Shrine, and, even then, the sacred cord is not broken; it is simply stretched in its faith elastic until its ends touch at and reach from an earthly Medinah to an heavenly Mecca.

With every good wish, believe me,

Always faithfully yours,

JOHN WORTHINGTON,

Deputy and Representative of the Imperial Council at Malta, Mediterranean Sea.

Facts About "Shrines,"

Particularly Moolah.

In the mountains of the Caucasus are many "Shrines," some in one kind of a locality and some in others, towards which the feet of the Faithful tread, but not for purposes of revenge, not to wreak vengeance on some helpless mortal shouting "Robur et Furor," but with very different views they seek these localities, and the TRUE follower of the Truth (from the esoteric standpoint) will put forth this question : —

> "What is it destroys tranquility and joy?
> What is it destroys all contentment?
> What is the root of bitterness (poison),
> Which destroys every virtuous principle?"

To which the following reply was given :

> "Destroy *anger*, there will be rest and joy;
> Destroy *anger*, there will be contentment.
> *Anger* is the root of bitterness (poison);
> *Anger* destroys every virtuous principle."

These are the teachings of ONE of whom perhaps most of us have heard little, but whose religion embraces nearly half the population of this globe, and which was not propagated by bloodshed.

Some of the followers of Mohammed relate that it is recorded in the traditions that a revelation came to the venerable prophet of Arabia resembling "the tones of a bell," which Hafiz of Shiraz expresses thus:

> "No person knows where my beloved dwells;
> This much only is known, that the sound of the bell approaches."

The devotees who assemble around these "Shrines" have their *eyes* and *ears* open in more ways than one (of which we know not), and it cannot be said of them as of us : —

> "We are still tangled in the coil of life and death,
> Because we still indulge our taste for sinful pleasure;
> We treasure up ourselves vengeance when we die;
> Vain as these pleasures are, they entail nothing but sorrow," etc.

No — but the following will be more applicable to them : —

> "Scrupulously avoiding all wicked actions,
> Reverently performing all virtuous ones,
> Purifying their intentions from all selfish desires,
> Is the doctrine of the Follower of the Truth."

Having said a few words as to the character of the Mussulmans who frequent these places as pilgrims to the shrines of their *Holy* Men, we will close by saying that at the great village of Gamzali, one may visit the tomb of *Sheik* MOOLAH *Mahomed*, much renowned for its occult properties; so much so, that *no person*, guilty at *any* time of perjury, can approach or touch it without instantly falling into violent convulsions, *often followed by death.*

There are others of different properties. The following will illustrate : —

Not far from the village of Balaratma there stands a mausoleum of great renown. It is a memorial to the saint, Baba Ryutyabe, who served for years the Prophet Mehomet in the capacity of a gardener.

A native of Mekka, the Baba died in India. Having visited these parts in the Caucasus, Baba Ryutyabe chose for a place of

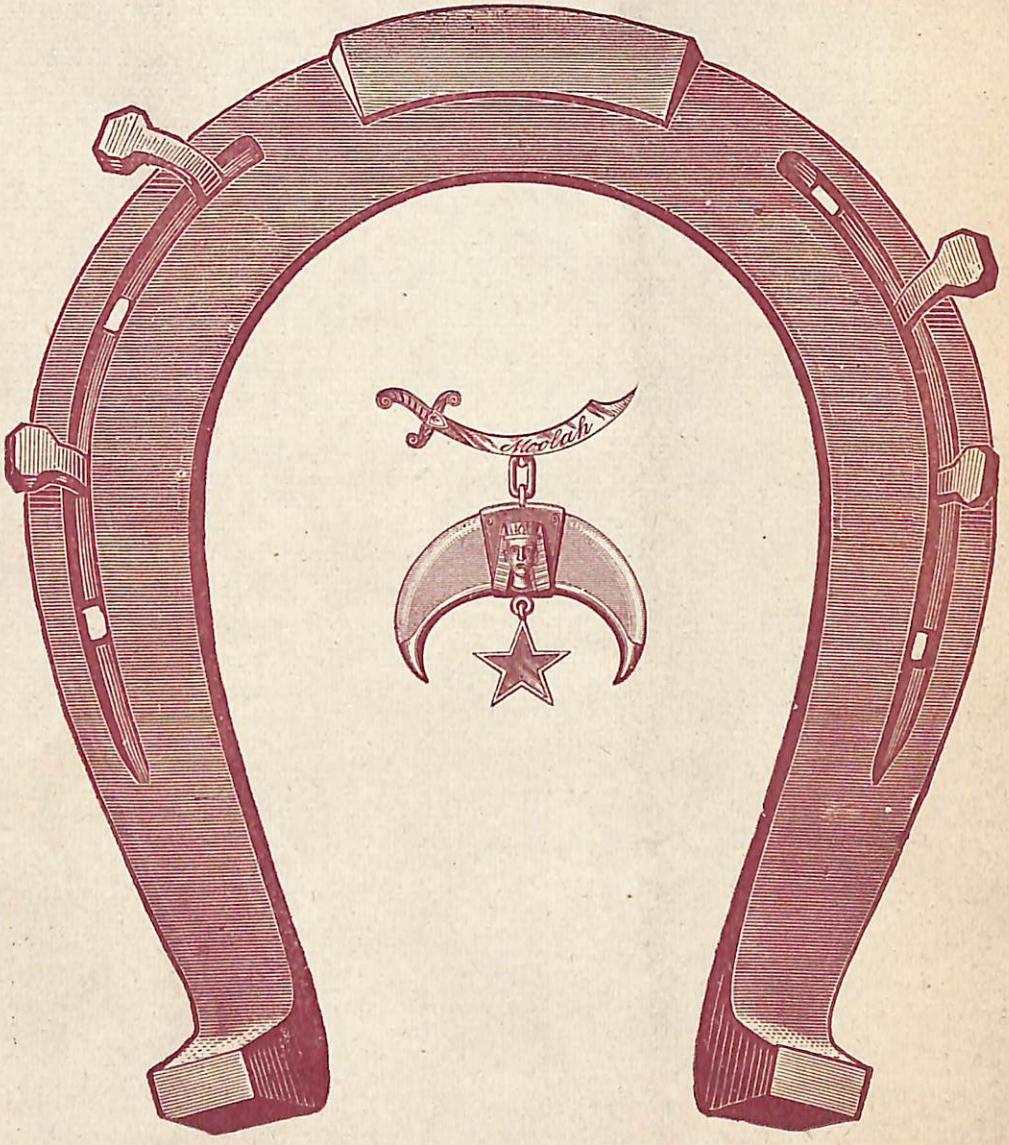
worship Babaratma, and caused the inhabitants to build this tomb with the small mosque attached to it. Ever since that time people visit the place every Monday and Thursday. Here all kinds of diseases — provided they are disturbing the body of one of the Faithful — quickly disappear.

The ford of Miaguetchaour is very famous for its "*shrine*," situated at the very top of the mountain. It is that of *El Baba*, another renowned saint, and is located near the village of Okhoota. It radically cures gout and spine diseases.

At *Pambak*, near the great Karakliss, in the district of Von-antgor, the Mussulmans, in remembrance of Meskin Abdal — a Tartar of great renown and sanctity, who is said to have once upon a time encamped upon this spot, met at a place called *Odjag*, where the holy man had cooked his dinner. Here they pray and sacrifice. A large pear tree is covered from top to root with countless rags torn from the wearing apparel of devotees.

There are many others scattered over various localities, but these will suffice to give us an *idea* as to what a *true Moslem "shrine" is.*

"Vengeance is mine saith the Lord," and "*Strength and Fury*" are not the weapons of a *True Follower af the Faith.*



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